Tradition	View of God / Ishwara	With Qualities (Saguna)	Without Qualities (Nirguna)	Key Similarities / Differences	Logical Shortcomings
Abrahamic (Judaism, Christianity, Islam)	Personal Creator God, omnipotent, omniscient, moral ruler	Yes – God has qualities (merciful, just, omniscient)	No – God is never described as quality-less; transcendence is stressed but always with attributes	Strongly personal, relational; unlike Nirguna Brahman, God is always with qualities	Relies on revelation, not logical inference; problem of evil challenges omnipotence/omnibenevolence; anthropomorphic attributes limit transcendence
Samkhya	No Ishwara; dualism of Purusha (consciousness) and Prakriti (matter)	Rejects Saguna Brahman	Rejects Nirguna Brahman	Atheistic system; differs sharply from Abrahamic and Vedantic traditions	Atheism leaves no efficient cause; Purusha–Prakriti dualism criticized as abstract beyond experience; denies real time, leading to incoherence in causation
Yoga (Patanjali)	Introduces Ishwara as a "special Purusha" beyond karma and affliction	Yes – Ishwara is eternal, omniscient, teacher, symbolized by Om	Not Nirguna; Ishwara is distinct but not creator in Abrahamic sense	Called *Seśvara Samkhya* (Samkhya with God); bridges atheistic Samkhya and theistic Vedanta	Ishwara not creator, only spiritual ideal; lacks explanatory power for cosmology; Ishwara's role is minimal and under-defined
Nyaya	Affirms Ishwara as creator, sustainer, destroyer; inferred through logic	Yes – Ishwara has qualities like omniscience, omnipotence	No – God is always described with attributes	Rational theism; closer to Abrahamic view but rooted in Indian epistemology	Infinite regress in causation (who created Ishwara?); Ishwara's existence inferred but not directly experienced; heavy reliance on inference criticized by Vedanta
Vaisheshika	Similar to Nyaya; Ishwara is intelligent cause who orders atoms into cosmos	Yes – Ishwara has qualities (omniscience, omnipotence, moral order)	No – God is always with attributes	Atomistic realism; Ishwara ensures cosmic order, parallels Nyaya and Abrahamic traditions	Atomism struggles with explaining unity of experience; Ishwara's role limited to ordering atoms, not ultimate reality; causation debates with Samkhya expose contradictions

Tradition	View of God / Ishwara	With Qualities (Saguna)	Without Qualities (Nirguna)	Key Similarities / Differences	Logical Shortcomings
Vedanta (Advaita)	Distinguishes Nirguna Brahman (absolute, quality-less) and Saguna Brahman (Ishwara with māyā)	Yes – Saguna Brahman = Brahman + māyā, intelligent and material cause of universe	Yes – Nirguna Brahman = pure, formless reality	Unique synthesis: Ishwara is provisional teaching aid; ultimate reality is Nirguna Brahman	Critics argue Nirguna Brahman is too abstract, inaccessible to devotion; tension between provisional Ishwara and ultimate Brahman
Vedanta (Vishishtadvaita, Dvaita)	Vishishtadvaita: Ishwara as qualified non-dual Brahman; Dvaita: Ishwara as supreme distinct God	Yes – God with qualities (Vishnu, Narayana)	No – Nirguna rejected; only Saguna affirmed	More aligned with Abrahamic personal God; differs from Advaita's Nirguna emphasis	Rejects Nirguna, limiting metaphysical depth; risks anthropomorphism; dependence on faith in deity rather than pure logic

Key Insights

- **Saguna vs Nirguna**:
  - *Saguna Brahman* (with qualities) is accessible to devotion, prayer, and worship.
  - *Nirguna Brahman* (without qualities) is the ultimate, formless reality beyond conceptualization.
  - Vedanta uniquely integrates both, unlike Abrahamic traditions which only affirm Saguna.
- **Samkhya vs Yoga**:

- Samkhya is atheistic, relying on Purusha-Prakriti dualism.
- Yoga adds Ishwara as a spiritual anchor, making it more devotional.

- **Nyaya & Abrahamic Parallels**:
  - Nyaya’s logical inference of Ishwara as omniscient creator parallels Abrahamic rational theology.
  - Both emphasize God’s qualities, unlike Advaita’s Nirguna Brahman.

- **Vedanta Spectrum**:
  - Advaita: Ishwara is provisional, ultimate reality is Nirguna Brahman.
  - Vishishtadvaita & Dvaita: Ishwara is supreme, personal, with qualities—closer to Abrahamic God.

Conclusion

The Abrahamic God and Nyaya’s Ishwara share strong similarities as personal, omniscient creators. Samkhya stands apart with no God. Yoga introduces Ishwara as a special Purusha, while Vedanta offers the most nuanced view: Ishwara as Saguna Brahman for devotion, but Nirguna Brahman as the ultimate reality.

Key Notes

- **Vaisheshika**:
  - Like Nyaya, it affirms Ishwara as the intelligent cause.
  - Distinctive feature: the world is made of eternal atoms (*anu*), but Ishwara organizes them into cosmos.
  - Ishwara is inferred logically, not through revelation.
  - Always Saguna (with qualities), never Nirguna.
- **Nyaya–Vaisheshika**:
  - Often treated together as a logical-atomistic school.
  - Both affirm Ishwara as omniscient, omnipotent, moral governor.
  - Their God is closer to Abrahamic conception than Advaita’s Nirguna Brahman.
- **Vedanta Spectrum**:
  - Advaita: Ishwara is Saguna, but ultimate truth is Nirguna Brahman.
  - Vishishtadvaita & Dvaita: Ishwara is supreme, personal, with qualities—closer to Abrahamic God.

 In short:

- **Abrahamic, Nyaya, Vaisheshika** → God is personal, Saguna only.
- **Samkhya** → No God at all.
- **Yoga** → Ishwara as special Purusha, Saguna but not creator.
- **Vedanta** → Richest spectrum: Advaita (Saguna provisional, Nirguna ultimate) vs Vishishtadvaita/Dvaita (Saguna supreme).

Tradition	View of Ishwara	Saguna / Nirguna	Logical Shortcomings
Abrahamic (Judaism, Christianity, Islam)	Personal Creator God, omnipotent, omniscient	Only Saguna (with qualities)	Relies on revelation, not logical inference; problem of evil challenges omnipotence/omnibenevolence; anthropomorphic attributes limit transcendence
Samkhya	No Ishwara; dualism of Purusha & Prakriti	Neither Saguna nor Nirguna	Atheism leaves no efficient cause; Purusha–Prakriti dualism criticized as abstract beyond experience; denies real time, leading to incoherence in causation
Yoga (Patanjali)	Ishwara as “special Purusha” beyond karma	Saguna only	Ishwara not creator, only spiritual ideal; lacks explanatory power for cosmology; Ishwara’s role is minimal and under-defined
Nyaya	Ishwara as omniscient creator inferred logically	Saguna only	Infinite regress in causation (who created Ishwara?); Ishwara’s existence inferred but not directly experienced; heavy reliance on inference criticized by Vedanta
Vaisheshika	Ishwara orders eternal atoms into cosmos	Saguna only	Atomism struggles with explaining unity of experience; Ishwara’s role limited to ordering atoms, not ultimate reality; causation debates with Samkhya expose contradictions
Vedanta (Advaita)	Ishwara = Saguna Brahman (Brahman + māyā); Nirguna Brahman = ultimate	Both Saguna & Nirguna	Critics argue Nirguna Brahman is too abstract, inaccessible to devotion; tension between provisional Ishwara and ultimate Brahman
Vedanta (Vishishtadvaita, Dvaita)	Ishwara as supreme personal God (Vishnu/Narayana)	Saguna only	Rejects Nirguna, limiting metaphysical depth; risks anthropomorphism; dependence on faith in deity rather than pure logic

Key Logical Evaluations

- **Samkhya & Yoga**:
  - Criticized by Nyaya–Vaisheshika for positing abstract entities (Purusha, Prakriti) beyond direct experience.
  - Their cosmogony lacks a clear efficient cause.
- **Nyaya–Vaisheshika**:
  - Strong logical realism, but atomism and inference of Ishwara face challenges of infinite regress and lack of direct evidence.
  - Their pluralism avoids abstraction but struggles with explaining unity of consciousness.
- **Abrahamic Traditions**:
  - Philosophically robust in moral theology, but heavily reliant on revelation.
  - Logical issues: problem of evil, anthropomorphic attributes, and lack of Nirguna concept.
- **Vedanta (Advaita)**:
  - Most sophisticated: reconciles Saguna (devotional, personal God) with Nirguna (absolute, impersonal reality).
  - Provides a graded path: devotion to Ishwara leads to realization of Brahman.
  - Criticized for making Ishwara “provisional,” but logically integrates devotion and metaphysics.

Conclusion

Vedanta (Advaita) stands out as the most logically sophisticated system, offering both Saguna and Nirguna perspectives, bridging devotion and pure metaphysics. Other traditions either over-rely on faith (Abrahamic), deny Ishwara (Samkhya), or limit Ishwara’s role (Yoga, Nyaya, Vaisheshika).

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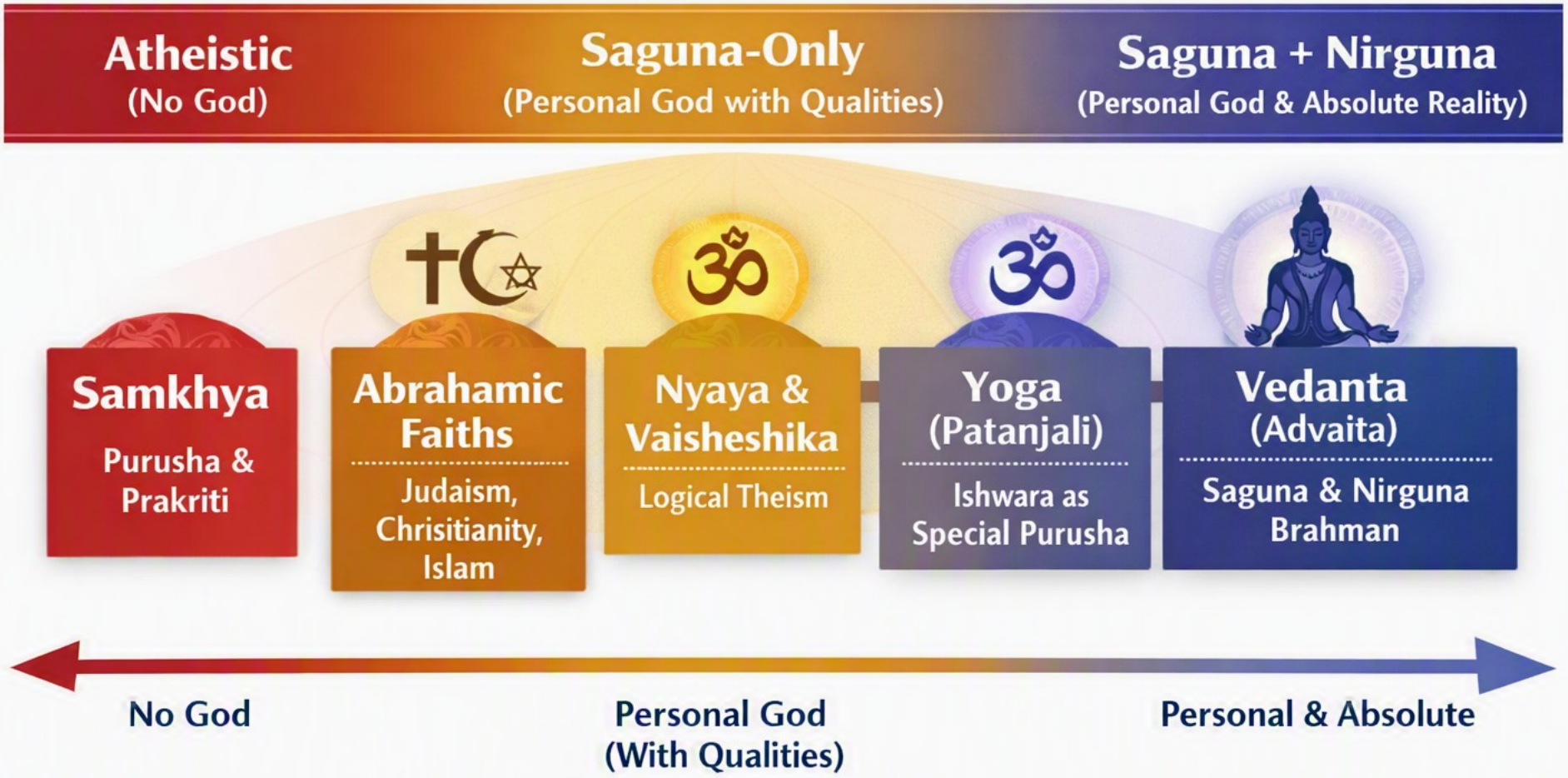
Spectrum of Ishwara Concepts Across Traditions



Quickly closing that loop first: ASUS runs an official **Battery Finder / genuine-battery program** where you enter your laptop model and it locates the nearest authorized outlet carrying real ASUS cells — this has been rolled out across several states, though I couldn't confirm West Bengal is covered yet, with expansion so far covering areas like Delhi-NCR, Uttar Pradesh, Uttarakhand, Maharashtra, Karnataka, Tamil Nadu, Kerala, Gujarat, and Punjab. Your safest starting point is ASUS India's own service center locator, which covers diagnostics, repairs, and warranty support, typically open Monday–Saturday 10 AM–6 PM (hours vary by location) — asus.com/in/microsite/service-center-locator/ — or the MyASUS app/official WhatsApp support channel to ask directly whether genuine A31N1719 stock is available near Kolkata.

Now, to your question — this is a rich one, so I'll go tradition by tradition and then pull the comparison together.

The core distinction

Saguna ("with qualities") describes the divine as personal — possessing knowledge, will, power, form, and relationship to the world. **Nirguna** ("without qualities") describes the divine as an attributeless absolute, beyond name, form, and predication. Not every tradition accepts both categories, or accepts them in the same relationship to each other — that's really the crux of what differs below.

Vedanta

Vedanta is the tradition where this saguna/nirguna distinction is most explicitly theorized, but its three major sub-schools resolve it very differently.

Advaita (Shankara). Nirguna Brahman is the sole ultimate reality — pure existence-consciousness-bliss (sat-chit-ananda), beyond all attributes, beyond even the categories of "one" or "many." Saguna Brahman, or Ishwara, is Brahman *as viewed through maya* (the cosmic power of appearance) — a personal creator, sustainer, and dissolver of the universe, omniscient and omnipotent, the proper object of worship and devotion. Crucially, Ishwara is real and valid at the empirical level (vyavaharika) but is ultimately a lower, provisional truth — a "concession" to the embodied mind, which cannot relate to pure attributeless consciousness. Upon liberating knowledge (moksha), the distinction between worshipper and Ishwara collapses into the recognition "I am Brahman" (aham brahmasmi); the personal God was never other than the impersonal absolute.

Vishishtadvaita, "qualified non-dualism" (Ramanuja). Ramanuja rejects the idea that Brahman is ever truly attributeless. Brahman/Ishwara (identified with Vishnu-Narayana) eternally possesses infinite auspicious qualities (kalyana-gunas) — this is not a lower truth but the highest one. The universe and all individual souls are Brahman's "body" (sharira), related to Him as a body is to a soul — distinct, yet inseparably dependent. So-called "nirguna" scriptural passages are read

as denying *inferior, material* qualities, not qualities as such. Liberation here means eternal loving communion with a Personal God in Vaikuntha — individuality is preserved, not dissolved.

Dvaita, "dualism" (Madhva). Goes further: Ishwara (again Vishnu) is eternally, irreducibly personal and supreme, permanently and ontologically distinct from souls and matter. There is no impersonal Brahman underneath the personal one at all — the entire Advaitin hierarchy of "lower" saguna truth beneath a "higher" nirguna truth is rejected outright.

Briefly: other Vedanta schools stake out further positions on this same spectrum — Vallabha's Shuddhadvaita ("pure non-dualism") treats the world as Krishna's real, joyful self-manifestation rather than illusion; Chaitanya's Achintya-Bheda-Abheda ("inconceivable difference-and-non-difference") holds Krishna and the world/souls to be simultaneously one and distinct in a way reason can't fully resolve, only devotion can approach.

Samkhya

Classical Samkhya (traditionally attributed to Kapila) is usually described as *nirishvara* — without God, or at least not requiring one. Its metaphysics is a strict dualism between countless individual **Purushas** (pure, inactive consciousness) and a single **Prakriti** (primal matter/nature, itself composed of three gunas — sattva, rajas, tamas). The universe evolves through the mere proximity of Purusha and Prakriti — no creator, organizer, or governing deity is needed; a classical image is a lame man (Purusha, who can see) riding on the shoulders of a blind man (Prakriti, who can move). Liberation (kaivalya) is achieved through discriminative knowledge that separates Purusha from Prakriti — not through devotion to any being. Samkhya, in its pure classical form, simply has no metaphysical slot for Ishwara.

Yoga (Patanjali)

Yoga shares Samkhya's Purusha–Prakriti dualism almost entirely, but adds one category Samkhya lacks: **Ishwara**, defined as a special Purusha (purusha-vishesha) untouched by affliction, action, the fruit of action, or latent impressions — eternally free, never bound, the "seed of omniscience unsurpassed," symbolized by the syllable Om, and traditionally called the teacher even of the ancient sages. But note the scope: Patanjali's Ishwara doesn't create or destroy the universe (Prakriti evolves on its own for Purusha's sake), and devotion to Ishwara (ishvara-pranidhana) is offered as *one optional path* to samadhi among several — not a requirement. This is sometimes called *seshvara* Samkhya — "Samkhya with God" — precisely because it's Samkhya's system plus this one addition.

Nyaya (Nyaya–Vaisheshika)

Nyaya is the most robustly theistic of the classical schools, and the only one built around formal arguments for God's existence — closest in spirit to Western natural theology. Udayana's *Nyayakusumanjali* is the classical text: the world, being a composite effect (like a pot), requires an intelligent maker; karma is insentient and cannot by itself justly allocate the fruits of action across lifetimes, so it requires a conscious moral administrator; and (in later Nyaya) the Vedas' authority is better explained by an omniscient author than by none. Ishwara here is the **efficient cause** of creation, not the material cause — the material building-blocks (eternal atoms, paramanu, per Vaisheshika) already exist eternally; Ishwara arranges and combines them, governed by compassion and justice. This is functionally close to a personal, omniscient, all-good governing deity, though structurally closer to a divine *architect/organizer* than to creation *ex nihilo*.

Abrahamic traditions (Judaism, Christianity, Islam)

These are strictly monotheistic: God is personal, willing, all-knowing, all-powerful, the sole Creator of the universe *out of nothing* (creatio ex nihilo), transcendent yet also covenantally engaged with creation through revelation, prophecy, and moral relationship. All three affirm attributes — omniscience, omnipotence, omnibenevolence, eternity — as genuinely, not provisionally, true of God.

That said, each also contains a strong **apophatic** (negative-theology) strand that pulls toward something structurally closer to "nirguna": Maimonides argued we can only say what God is *not*; Islamic kalam debated fiercely (Mu'tazila vs. Ash'ari) whether God's attributes (sifat) are identical with or distinct from His essence (dhat); Christian mystical theology (Pseudo-Dionysius, the *Cloud of Unknowing*) speaks of God beyond all names and categories. Even so, this apophaticism stops short of Advaita's move: God remains a single willing, personal agent, ontologically and permanently distinct from creation. No mainstream Abrahamic theology claims the individual soul *is* God in essence — the exceptions (Sufi *wahdat al-wujud*/Ibn Arabi, Meister Eckhart) have historically been treated as controversial or heterodox precisely because they blur that line.

Similarities across the traditions

- **A recurring personal/impersonal tension.** Advaita's nirguna/saguna split, Abrahamic cataphatic/apophatic theology, and even Nyaya's insistence on a purely saguna Ishwara are all ways of wrestling with the same underlying problem: is ultimate reality nameable and relatable, or beyond all naming?
- **Devotion needs a "with qualities" object.** Even where the ultimate metaphysics is impersonal (Advaita) or God-optional (Samkhya, Yoga), actual worship or meditative practice is always directed at a personal, qualified figure — Ishwara, Vishnu, Krishna, Om, God.
- **Moral governance.** Nyaya's Ishwara as just dispenser of karmic fruits functions much like the Abrahamic God as righteous judge and providential governor.

Key differences

Tradition	Status of a Personal God	Relation of qualities to ultimate reality
Samkhya	Not required; system is complete without one	N/A
Yoga	Optional exemplar-being; one path among several	Purely saguna; doesn't create the universe
Nyaya	Necessary efficient cause; formally argued for	Purely saguna; no nirguna counterpart at all
Advaita Vedanta	Real but provisional	Saguna is a lower truth than nirguna
Vishishtadvaita	Ultimate and eternal	Saguna qualities are eternally real, not provisional
Dvaita	Ultimate, eternal, irreducible	No nirguna Brahman exists even conceptually
Abrahamic	Ultimate, singular, sole Creator	Saguna throughout, with an apophatic strand that qualifies but never dissolves personhood

The deepest fault line, arguably, isn't "personal vs. impersonal" — it's **whether the personal God is the final word or a threshold to something beyond even personhood.** Nyaya, Vishishtadvaita, Dvaita, and Abrahamic theology all answer "the personal God is final." Advaita alone (among these) answers "the personal God is real but not final — behind it lies an attributeless identity you already are." Samkhya and Yoga, meanwhile, largely sidestep the question, locating liberation in discriminative knowledge rather than in relationship to any being, personal or otherwise.

If it would help, I could also lay out how each tradition argues *for* its position (the actual textual/logical arguments — e.g., Shankara's adhyasa-bhashya reasoning, Udayana's inference from design, the Mu'tazila-Ash'ari attribute debate) — that's a natural next layer if you want to go deeper on any one of these.

Fair — let me add Vaisheshika as its own tradition (it's historically distinct from Nyaya even though they later merged), and address the "most logical" framing directly rather than sidestep it.

Vaisheshika, briefly

Vaisheshika (founded by Kanada) is primarily a **categorial ontology**, not a theology from the outset. It sorts all of reality into *padarthas*: substance (*dravya* — nine kinds, including earth, water, fire, air, ether, time, space, self, and mind), quality (*guna*), motion (*karma*), universality (*samanya*), particularity (*vishesha* — the school's namesake, holding that even the smallest atoms are each irreducibly individual), and inherence (*samavaya*, the eternal relation binding a whole to its parts). The physical world is built from eternal, partless atoms (*paramanu*) combining first into pairs and then into larger aggregates — a strikingly early atomism.

On God: the earliest Vaisheshika Sutras are more ambiguous than Nyaya's texts — scholars still debate whether theism was original to the system. By the medieval period Vaisheshika fused with Nyaya (the Nyaya-Vaisheshika synthesis, especially after Udayana) and adopted its proofs wholesale: Ishwara becomes the efficient cause who uses souls' accumulated *adrishta* (unseen moral residue) to set the eternal atoms into their first combinations at each cosmic cycle — arranging, not originating, what already eternally exists.

The comparison, with objections

One caution before the table: "most logical and sophisticated" is itself the actual disagreement between these systems, not a fact sitting outside them — each objection below has centuries of internal rebuttal, and none of these traditions went extinct because a rival's critique was considered decisive. So rather than crown a winner, here's what each tradition's rivals have actually argued against it:

Tradition	Status of a Personal God	Relation of Qualities to Ultimate Reality	Principal objections raised by rivals
Samkhya	Not required; system complete without one	N/A — two irreducible categories, Purusha & Prakriti	Nyaya/Vedanta: insentient Prakriti can't purposefully act for Purusha's liberation without a guiding intelligence. *Satkaryavada* (effect pre-exists in cause) is pressed hard: how can curd already "be" in milk, unobserved, before it appears? Advaita: many separate Purushas can't ground the felt unity of one shared world.
Yoga	Optional exemplar-being (a special, ever-free Purusha); one path among several; doesn't create the universe	Purely saguna, but causally inert regarding creation	Critics ask what devotion to a causally inactive Ishwara actually accomplishes; the addition sits grafted onto Samkhya's otherwise complete, God-less dualism — why here and nowhere else in the system?
Nyaya	Necessary efficient cause; formally argued for (world is	Purely saguna; no nirguna counterpart at	Mimamsa (Kumarila) and Buddhist logicians: the potter-analogy is disanalogous — observed makers have bodies and use pre-existing

Tradition	Status of a Personal God	Relation of Qualities to Ultimate Reality	Principal objections raised by rivals
	an effect ⇒ needs a maker, like a pot)	all	material; Ishwara is claimed to have neither, so the inference illegitimately extends a familiar case to an unprecedented one. Mimamsa: cosmos and Veda are both beginningless and need no author. Advaita: an Ishwara who merely *arranges* pre-existing eternal atoms/souls is a limited organizer, not a true absolute ground of being.
Vaisheshika	Adopted from Nyaya in the classical synthesis; more ambiguous/absent in the earliest sutras	Reality is inherently a world of really distinct, particular, qualified substances (*vishesha* is a base category)	Buddhist and Advaita critics: how do partless, dimensionless atoms combining ever produce an extended whole with genuinely new properties (the "whole and parts" problem)? *Samavaya*, posited as a single eternal relation linking every substance to its qualities, risks infinite regress if it too needs a further relation to connect it to what it relates.
Advaita Vedanta	Real at the empirical level, but provisional; final truth is attributeless	Saguna is a *lower* truth than nirguna	Ramanuja's "sevenfold objection" (*saptavidha-anupapatti*): ignorance (*avidya*) requires an ignorant subject, so ignorance "in" a perfect, partless, non-dual Brahman is unexplainable — whose ignorance is it, and where does it reside? Madhva: a beginningless, universally shared illusion projected by a perfect Brahman, for no necessity, strains credulity.
Vishishtadvaita	Ultimate and eternal; world & souls are Brahman's real "body"	Saguna qualities are eternally real, not provisional	Advaita: a Brahman with parts/qualities/a body is composite — and composite things are ordinarily producible and destructible, in tension with claimed absolute unity and eternality. Dvaita: the body-soul model blurs the strict God/creation distinction it should preserve.
Dvaita	Ultimate, eternal, irreducibly personal and supreme	No nirguna Brahman even conceptually; difference (*bheda*) is fundamental	Fellow Vedantins: if souls and matter are also beginninglessly real (only *dependent* on God, not created by Him), it's unclear this is strong monotheism rather than modified pluralism. The "five eternal differences" doctrine faces the same relation-regress worries as Vaisheshika's *samavaya*.

Tradition	Status of a Personal God	Relation of Qualities to Ultimate Reality	Principal objections raised by rivals
Abrahamic (Judaism, Christianity, Islam)	Ultimate, singular, sole Creator *ex nihilo*; transcendent yet covenantally engaged	Saguna throughout; an apophatic strand qualifies but never dissolves personhood	Indian critics working from these very frameworks have long pressed *ex nihilo nihil fit* — nothing comes from nothing. The most-discussed internal tension is theodicy: reconciling an omniscient, omnipotent, wholly good creator with gratuitous suffering — a problem karma-based systems sidestep by locating suffering's origin in each soul's own beginningless history rather than a good creator's direct responsibility. Each tradition also carries its own unresolved essence/attributes debate (Islamic kalam's *sifat* controversy, Jewish negative theology, the Christian essence-energies distinction).

Every objection in that last column has a real, worked-out reply within its target tradition — Advaita's responses to the *avidya* problem alone fill volumes, and Nyaya's design argument has serious modern analogues in Western philosophy of religion. If you want, I can go deeper into any one tradition's actual rebuttals rather than just the attacks — that's usually where the more interesting philosophy is.